

THE EPISCOPAL CHURCH

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EPISCOPALIANS CONTINUE
TO AID LEBANESE

DPS 83041

NEW YORK (DPS, Mar. 3) -- Although the fighting has died down and the headlines are less strident, Episcopalian remain sensitive to the continuing needs of the people of Lebanon and the Church's Presiding Bishop's Fund for World Relief has contributed another \$30,000 to a variety of programs for that country and its people.

The funds were disbursed in mid-February to support programs to the Anglican Diocese of Jerusalem, the International YMCA, the Middle East Council of Churches and a center for mentally retarded. Since the appeal began last summer, Church members have contributed more than \$280,000 to it.

Half of the funds sent this time were to the Middle East Council through Church World Service. The Council is the agency for long term relief and for the development projects that will be needed to restore Lebanon's social structures. The remaining \$15,000 was divided evenly among the other three projects.

The YMCA project has received four grants from the Fund because it is one that is geared directly to the youth with a community development program for the devasted Beirut area. This project seeks to provide training and

support for young people so that they are encouraged not to flee Lebanon and are equipped to take a role in rebuilding the economy when that becomes feasible.

Just when real rebuilding may get underway is hard to say, according to the Fund's Director, the Rev. Canon Samir J. Habiby. After a visit to Lebanon, he reported that much of the work still involved direct aid and relief. "These programs are going to go on for a long time," he said. "There are people there who cannot afford to buy their food. There is no money coming into the country. There is no work for many. We will have to continue these programs."

Habiby pointed to the work of the diocese of Jerusalem and the Middle East whose one church in Beirut was destroyed but whose priests there continue to work, supplying food, funds when available and counsel to the people whose lives, homes and families were shattered by the war and the previous civil war.

One institute supported by the diocese -- the Near East School of Theology -- was turned into a clinic and the diocese is still active supplying medical assistance to war victims and aiding students whose income was cut off by the disorders.

The work of the St. Luke's Center for the Mentally Retarded is a separate, but related, aspect of the diocese's ministry. In spite of the wars, the Center is expanding its programs, taking in more students and opening up a new center for vocational training.

Contributions for this work are still being accepted and Habiby and the Fund staff monitor the work that is going on through contact with Anglican, ecumenical and government officials. Gifts may be sent to the Presiding Bishop's Fund for World Relief, Special Lebanon Appeal, 815 Second Avenue, New York, NY 10017.

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'THE CHURCH & THE BOMB':
REFLECTIONS ON DEBATE

DPS 83042

By The Rev'd Nathaniel Pierce

(Editor's Note: Father Pierce, rector of Nampa, Idaho, is a veteran leader of the Episcopal Church's peace ministry. He chaired the Episcopal Peace Fellowship and is a charter member of the General Convention's Joint Commission on Peace, which produced the report, "To Make Peace."

He is on sabbatical leave in England and was able to obtain admission to the gallery when the Church of England debated its controversial "the Church & the Bomb report."

What follows is excerpted from his report.)

The Synod of the Church of England had commissioned its Board of Social Responsibility to explore the theological issues related to the nuclear arms race. (The Synod is similar to our General Convention, but meets three times a year for four days.) This mandate was issued in July 1979. A sub-committee called the Working Party was appointed, and they issued their final report in April 1982. Chairing the WP was The Rt. Rev. John Austin Baker, Bishop of Salisbury.

The report of the Party, entitled "The Church and the Bomb", was something of a bombshell in its own right. It was published in late 1982 as a 200-page paperback book which quickly became a best seller in England. Indeed some people are still waiting to obtain a copy, the demand has been so great.

Its controversial recommendations were:

"18. The United Kingdom should renounce its independent nuclear deterrent....

19. The UK should cancel the order for the Trident missile at once and phase out the Polaris missiles and submarines, including work on Chevaline."

These proposals were often described by critics as unilateral nuclear disarmament which would invite a first strike by the Soviet Union. Proponents, however, argued that the United Kingdom would simply be joining the scores of nations in the world who had decided that they could continue to function without actually possessing a personal nuclear deterrent. Both sides agreed that the United Kingdom possesses only five percent of the world's nuclear weapons. Critics seemed to underline the importance of this five percent while advocates suggested that it might not be all that significant.

In any case, with the report in print the Archbishops of Canterbury and York added to the debate over the Christmas season by pointedly criticizing the dangerous world situation due to the nuclear arms race. Dr. Robert Runcie, of Canterbury

spoke of a world in the grip of madness and applauded those who demonstrated for peace. Dr. Stuart Blanch in a Diocesan leaflet wrote that nuclear war would ravage the earth and make it uninhabitable.

When my wife, Audrey, and I arrived in England on Jan. 14 for the first part of our sabbatical leave, the debate was in full swing. The attention given to the report by the news media -- the issues it raised and the proposals it advanced -- was extensive and intense. It far exceeded the publicity given to the meeting of the U.S. Roman Catholic Bishops last November. Long articles, interviews, and letters to the editor came at a fast pace. Then, a week before the actual Synod debate, the BBC announced that the entire five-hour proceeding would be televised live from the Church House located next to Westminister Abbey.

When Feb. 10 came, people began to line up at 6 am for a seat in an over-flow room with a large TV screen. I was one of the very fortunate people to be given a gallery seat in the actual meeting room of the Synod, thanks to two trans-atlantic phone calls.

From where I was one could see the members clearly. The membership is overwhelmingly white, male, old, and terribly well dressed. Even though various government officials had hinted that the Synod had been taken over by "peacenik" radicals, their appearance conveyed a rather conservative tone. The thought occurred to me that our own General Convention must have looked something like this in the days of J.P. Morgan.

One interesting feature of the room was two small, identical electronic sign boards which always had two numbers on display. One gave the agenda item then under consideration in case a speaker should wander from the topic at hand. The other gave the number of the speaker. The Archbishop of Canterbury has the number 1, the Archbishop of York is number 2, and so on. Since I did not have a Synod Directory, this was of little help to me. As for the agenda item, the number 15 was a constant throughout the day, as five hours of time had been allocated to this one issue.

After opening devotions, the Bishop of London (no. 3) as the Chairman of the Board of Social Responsibility gave a long and hostile introduction to the report. I gather that he was appalled by what the Working Party, a child of his own Board, had produced and let that be known in no uncertain terms. Then the debate proceeded with the Bishop of Liverpool in the Chair.

The speeches tended to be long by our standards; I think there was a 12 minute limit per person. They were well prepared and beautifully delivered. Perhaps the presence of the TV cameras elevated their quality a bit and we were the better for it.

As in any such proceeding, there was a sprinkling of idiotic and absurd statements. One stated that there was really no difference between nuclear and conventional weapons, and thus why all the fuss. Another suggested that the Russians were unable to distinguish between good and evil and thus it was pointless to entertain any thought of taking a moral action in the situation.

The women members (all lay people, needless to say) spoke movingly about feminine issues in the best sense of that word. The pain of suffering, the damage to children, the importance of community, and the call to risk as followers of Christ were recurrent themes.

Much of the debate revolved around these questions:

-- While pacifism has great theological, biblical and historical authenticity for individuals, can it ever be the policy for a nation?

-- If the United Kingdom is to be a responsible member of the NATO alliance, can it take this kind of unilateral action?

-- Is it not morally inconsistent to remove all nuclear weapons from the United Kingdom while simultaneously relying upon the American nuclear deterrent?

-- Will unilateral disarmament by the United Kingdom actually achieve the intended goal of stimulating multilateral reduction of nuclear weapons by the super powers?

-- Where is the cross in this debate? Is not suffering love the way of Christ?

-- Do we not have a responsibility to give the present negotiating in Geneva every chance of success?

-- Can appeasement ever bring peace?

-- Is it not the case that there is more spiritual strength in the USSR than in the west as evidenced by their willingness to sacrifice more on behalf of what they believe in? Seen in that light, the nuclear arms race is nothing more than technological compensation for this spiritual deficiency.

-- The policy of nuclear deterrence has kept the peace for over 37 years; why tamper with it now?

Perhaps the most moving speech for me was the one delivered by the Bishop of Salisbury. He was the only Bishop present in the black clerical shirt. It appeared that this was not an easy speech for him. He did not have the eloquence of a long time peace activist, but rather the pain of someone still suffering from moral shock. His eloquence came from the heart through simple words spoken lovingly in the face of adversity.

He concentrated his remarks on what he called the two fantasies which seemed to permeate the situation. The first fantasy had to do with the assumption that the policy of nuclear deterrence would continue to be stabilizing. Quite the opposite was in fact the case in his view. The new generation of nuclear weapons now coming off the line were no longer defensive in character, but rather were offensive, first strike weapons. As Pershing and Cruise were deployed, deterrence would become more unstable. The technological breakthroughs were increasing the chances of an accidental nuclear war and lessening the decision-making time for the military.

The second fantasy concerned the illogical notion of parity. It was true, he said, that in the Second World War it was essential to have military parity in order to turn back an aggressor. If the enemy had 1000 tanks, you had to have enough tanks and anti-tank weapons to be able to counter this force. This same line of reasoning did not hold true for the era of nuclear weapons. All that is really required is a large enough force sufficiently well protected to inflict unacceptable damage on an enemy country even after a pre-emptive first strike.

Several of those present were close to tears as he concluded by saying that the adoption of the Party's recommendations was the best way to "give light to them that sit in darkness and in the shadow of death, and to guide their feet into the way of peace." As he sat down, a thunderous applause filled the room.

Then the Archbishop of Canterbury was recognized. A noticeable hush came over the room. The number 1 was flashed on the board. It occurred to me then that his number should really be 2 in that the presence of the Almighty had been invoked earlier in the day. However, in a Church of England Synod meeting, God has no number.

Dr. Runcie's position was well argued. His primary concern was the integrity of the NATO alliance. He further noted that principle was not the exclusive possession of those who supported a dramatic, prophetic action. He argued forcefully for the slow, painstaking work which multilateral reductions would require. He cautioned against being seduced by the idea that there was any easy solution to the present difficult situation. As he concluded, it suddenly occurred to me that he had hardly referenced his position to either scripture or theology.

This may be due in part to the very nature of the Working Party's report and its recommendations. Those in England who have read both "The Church and the Bomb" and "To Make Peace" (the report of the Joint Commission on Peace to the 1982 General Convention) note the following: despite the fact that the English document is eight

times longer than the American report, there is far more theology and biblical analysis in the latter. This fact seems to have skewed the debate here.

In any case, after the Archbishop's comments, the defeat of the Party's resolution was assured. I had the feeling that a strong speech from Canterbury might have carried the day, but his criticism, secular as it was, had sealed its fate. It was voted down by a 3-1 margin.

Discussion then shifted to an alternative proposal advanced by the Bishop of Birmingham, Dr. Hugh Montefiore. The key sections were:

"This Synod ...

iii) judges that even a small scale first use of nuclear weapons could never be morally justified in view of the high risk that this would lead to full scale nuclear warfare;

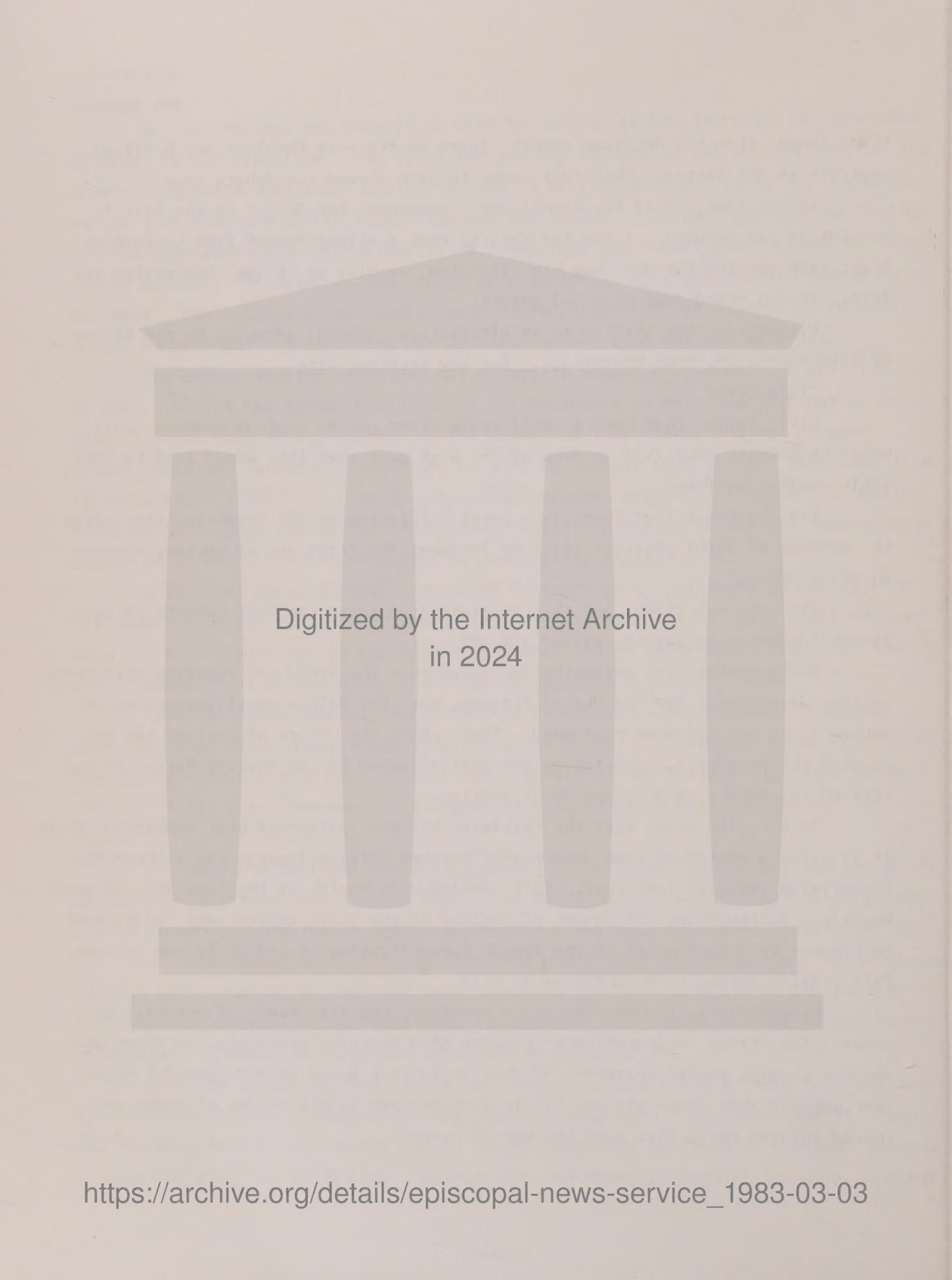
iv) believes that there is a moral obligation on all countries (including the members of NATO) publicly (sic) to forswear the first use of nuclear weapons in any form;..."

The vote was close, but this resolution, despite the best efforts of the Bishop London to defeat it, passed 275-222.

Media reports the following day noted that the Synod had rejected unilateral nuclear disarmament for the United Kingdom, but that NATO's unwillingness to renounce first use had been condemned. Thus, while the Church of England had not adopted the prophetic, risk-taking proposal advanced by the Working Party, it had entered the debate on a strong moral footing.

It was also clear that the Falklands War had influenced many members of Synod. It is still a matter of some debate here whether British laxness had invited the Argentinian invasion last year. This coupled with Munich of the late 30's weighed heavily. Furthermore, the Church of England is the state church, and the present Government is very similar to the Reagan Administration in its style and outlook. This reality seemed to be a factor as well.

Nevertheless, the massive media coverage, the five hours of enthralling debate, the strong condemnation of present NATO policies pertaining to first use, and the growing public awareness of what is in fact going on were hopeful signs. They suggest that those who now sit in darkness and in the shadow of death are indeed guiding their feet into the way of peace.



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PENSIEVES

(Mar. 3, 1983)

DPS 83044

by The Ven. Erwin M. Soukup

Editor of *Advance*, Diocese of Chicago

Note: The following items are for use by diocesan editors as fillers or commentary on the Church scene. They may be used in part or in total. All that is asked is that a tag line be used: Pensieves, Chicago.

Western Missouri tells us that "Matrimony is probably the first union to defy management."

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And an item passed along to us by the former editor of *The Tennessee Churchman* comes from the parish bulletin of St. John's, Memphis: PLEASE NOTE: On Christmas Eve afternoon, please be there by 4:00 p.m. in the choir rooms if you are a children's choir member, nativity scene member or an animal." All those present please say "Arf."

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New York Times headline: "World Chief Yields Role." Jesus has resigned? No, just an airline president stepping down.

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The President of the United States has proclaimed 1983 to be "The Year of the Bible." In his proclamation, he stated, "Inside its pages lie all the answers to all the problems that man has ever known." Except, we presume, how to balance the federal budget.

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Coming to a Living Room Near You Department: Our assistant has been concerned with the confluence of cable TV, computers and electronic evangelism. She concludes that one of the newer denominations might well be called "The First Church of Apple."

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Headline in small town newspaper: "Martyrs plan Reunion." That would be a neat trick, indeed. Translation of headline: graduates of the Five Holy Martyrs School are getting back together.

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And speaking of national affairs the United States government has announced that since El Salvador has made such progress on human rights, the U.S. will continue to send aid; civilian deaths from political violence had fallen from 800 a month to 200 a month in late 1982. Doesn't it make you feel good all over to realize only 2,400 innocent people are killed needlessly every year in senseless warfare?

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CHURCH NEWS BRIEFS

DPS 83045

NEW YORK (DPS, Mar. 3) -- The Great Vigil of Easter, a video-tape program produced by the Episcopal Church Center, will be transmitted for cable television viewing on Easter Day from 1 p.m. to 2 p.m. The program features Connecticut Bishop Arthur Walmesley celebrating the Great Vigil and first mass of Easter with the rector and congregation of St. Francis Episcopal Church in Stamford, Conn. Episcopalian interested in having the program available in their area should contact a local cable system at once and request that the program be picked up from the satellite (SATCOM 3-R, Transponder #22) and telecast directly at the 1 p.m. (EST) time or recorded for later airing.

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SALINA, Kans. (DPS, Mar. 3) -- The Leadership Academy for New Directions will hold its ninth annual class at St. John's military school here from May 30 through June 10. Archdeacon Ben E. Helmer of Western Kansas will be dean for the session assisted by Archdeacon Frank Cahoon of Kansas, Bishop William Cox, assistant bishop of Oklahoma, and the Rev. Richard Gary, national mission officer at the Episcopal Church Center. The academy provides training in regional strategies and leadership development as well as an opportunity for participants to pursue an individual project. Applications and information are available from Helmer at P.O. Box 577, McPherson, KS 67460.

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EVERGREEN Colo. (DPS, Mar. 3) -- The famed Evergreen Church Music Conference is offering ten matching grant scholarships for the first time this year for the annual week-long conferences that begin July 4 and 11. The \$100 scholarship must be matched by a gift from a sponsor -- vestry, group or unrelated individual -- and the sum of \$200 thus raised will cover all but \$20 of the participants' on-site expenses. Each session will include worship, service playing, repertoire, choral techniques, anthems, hymnody and liturgical music along with sightseeing and tours. Interested applicants should write to the Conference at Box 366, Evergreen, CO 80439.

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VAILS GATE, N.Y. (DPS, Mar. 3) -- The Order of St. Helena will sponsor a summer Seminar on Christian Life and Practice at its convent here from June

24-July 3. The seminary will focus on silence, journal writing and a two-day conducted retreat that are expected to provide an opportunity to reflect on religious practice and expectations in daily life. The seminar is open to 12 men or women at a suggested fee of \$200. Those interested should write to the Convent of St. Helena, Box 426, Vails Gate, NY 12584.

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ATLANTA (DPS, Mar. 3) -- This year's edition of the Episcopal Series on The Protestant Hour will feature excerpts from C.S. Lewis's *Mere Christianity* read by actor Michael York and readings from the Bible by Alexander Scourby. Interested Episcopalians are urged to contact local stations to urge them to air the series as part of their public service programming. The programs are aired on the Armed Services network, but all others must obtain the tapes from the Episcopal Radio-Television Foundation and negotiate with their local station.

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DENVER (DPS, Mar. 3) -- Presiding Bishop John M. Allin, Colorado Bishop William C. Frey and Florida Bishop Frank S. Cerveny will be featured speakers -- along with entertainer Ann B. Davis -- at the annual meeting of the Anglican Fellowship of Prayer here. The April 28-30 event is the 25th international prayer conference that the group has sponsored and includes 25 workshops covering many aspects of the prayer life. Some worship and activities of the conference will be coordinated with an overlapping conference taking place near the Denver Cathedral, called "To Make Peace" and organizers of both are hopeful that the cross-over will be beneficial to both ministries.

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LONDON (DPS, Mar. 3) -- The Anglican archbishop of York, the Most Rev. Stuart Y. Blanch, second-ranking prelate in the Church of England after the archbishop of Canterbury, has announced that he will retire in August. He has just turned 65 and has been archbishop for the northern province since 1975. Blanch announced his retirement first at Nottingham in central England and then in London, where he told a press conference he preferred to retire while he was still fit and able to do the job. The names of two possible successors are already being speculated upon. One is Bishop John Habgood of Durham and the other is Bishop David Sheppard of Liverpool, where Blanch himself served as

bishop until his appointment to York. Branch, who served as a Royal Air Force navigator during World War II, agreed that as archbishop of York he was less in the limelight than Runcie. But he felt he had enough to do looking after the northern province and promoting ecumenism. He added that he also helped the archbishop of Canterbury by taking some of the load off his shoulders in relating to the worldwide Anglican communion. In this context, he has visited the United States, Sri Lanka and New Zealand. He has also been to Israel, which was of special interest to him both as a scholar and writer.

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MILWAUKEE (DPS, Mar. 3) -- 1983 marks the 150th year since the beginning of the Oxford Movement, and an American Oxford Sesquicentennial Committee has been formed to promote the observance of this anniversary and to disseminate information within the Episcopal Church. The president of the committee is the Rt. Rev. Stanley Atkins, retired bishop of Eau Claire, with the Rev. Frank M. McClain of Christ Church, Winnetka, Ill., the Rev. Julien Gunn of St. George's, Nashville, Tennessee, the Rev. H. Boone Porter, of *The Living Church*, as vice president, secretary, and additional member of the executive committee, respectively. A number of other clergy and lay persons throughout the United States belong to the American Committee. The Oxford Movement began on 14 July, 1833, in Oxford, when the Rev. John Keble preached a widely publicized sermon on national apostacy. It was followed by many developments in the Church of England, the Episcopal Church, and elsewhere. This movement is generally credited with reviving commitment to the catholic aspects of Anglicanism. A statement issued by the American committee goes on to comment, "While affirming the catholic heritage of the Anglican Communion which Keble, Pusey, and others reemphasized, it is to be recognized today that all schools of thought within our beloved Church have been beneficially and constructively influenced by this unique movement.... The American Committee respectfully calls upon fellow church members in every diocese to observe this anniversary in appropriate ways." The committee anticipates collecting information about anniversary observances, throughout the country and providing such information for publication.

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